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The putting of all religious study on the same plane as scientific courses completely satisfies every sincere doubting mind. They need also to be anchored at every fundamental point in religion.

4. There is a fourth class who take Bible courses and are full of questions. These are earnest Christian students who want to be Bible students; to be equipped to teach in the church schools; to be Y. M. C. A. secretaries, or to whom Y. W. C. A. work appeals; who would go as foreign missionary teachers in the schools, or as physicians; who are aiming to train for leaders in religious education, and will perhaps pass to theological schools for final training as pastors.

The Bible instructors must use the personal methods as far as possible. Mass teaching will go a long way; but our classes are not too large for personal contact. The religious beliefs or denominational bias of each pupil should be known, whether he is an ardent adherent of some church or skeptical in his position. Sympathetically the instructor can assign him readings and research which will help him to answer his own questions. Nothing can take the place of contact with a devoted Christian teacher in whose sympathy, integrity and Christian faith the pupil can have the greatest confidence.

### **RELIGIOUS AND MORAL CONDITIONS IN OUR SCHOOLS AND COLLEGES.**

(President Lynn Harold Hough.)

Morality might be defined as "loyalty to some standards of duty;" and Religion as "loyalty to some religious ideals."

Most of us would live wonderful lives if there were not so many duties. There are so many standards that they confuse us. We must find some great commanding call to loyalty around which our lives can be fully crystallized. To find this call is the student's fundamental problem—and the instructor's as well.

Colleges and secondary schools should in some way give each student some great vital conception of religion and of the meaning of life. "Ethical-spiritual enthusiasm is going wild." We should use it, turn it to noble ends.

Youth ceases to be held by older men's ethics. Not a

few boys and girls rejoice in the "unconventional," so weary are they of the usual traditional views. We must give these young people new and practical statements of ethical values. We must find "that something" which youth does recognize and hold him to that until progress follows.

We must interpret religion in terms of youthful thought and expression. All conventional phraseology should absolutely be laid aside in the department of Biblical literature. Capture the adventurous spirit of youth by the living spirit of the best in the Bible and in religious experience. The instructor must know all contemporary literature which appeals to young people and so find common ground with them.

We should cultivate chumhood with the misled youth especially and win him back to real standards through friendship.

By all means keep Bible literature work up to high standards, equal to the best department of the institution. No thin emotionalism can conceal the lack of real logic and scholarship. You have to have God to have ethics—a definite, personal God to whom we owe complete and free responsibility. Bring young people into contact with Jesus and the life he revealed to men. This is the most entrancing, romantic life known anywhere. We're hungry for personality seated on the throne of the world—long-suffering with us and staggering with us through the storm and stress to eternal victory.

The discussion was continued by Principal H. D. Abells of Morgan Park Academy, who presented interesting data to show hopeful progress among boys of secondary schools.

Professor Kent and Dr. Robert L. Kelly made reports on the work of the Commission on Standardization of Bible Courses for Secondary Schools. The partial report of this commission is found in Volume II, No. 15, of **Christian Education**.

Dr. Kelly also made an address on Christian Education and the Interchurch World Movement which has now been published in **Christian Education**, Volume II, No. 14, and also in **Religious Education**, Volume XIV, No. 4.